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"Bible Introduction"

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BIBLE INTRODUCTION

COMPLIED BY BILL HATCHER

CLASS OF LEONARD GRAY
WHITE'S FERRY ROAD SCHOOL OF PREACHING

PREFACE

In order to have a full and complete understanding of this course of study it is well for us to first of all define the words used in outlining and describing the course.

I. INTRODUCTORY.

- A. From the Latin "introducere" signifying "to lead within" (Intro: within, into, in, and Ducere: to lead).
 - 1. An elementary treatise or presentation.
 - 2. That which prepares the way for a complete and thorough study of said given material.
- B. As used in our study: an acquainting of the student with the physical information (ie. authorship, time, place, canonicity, etc.) necessary to a basic understanding of the Bible.
- C. An introduction to the Bible comprehends all the studies that are preliminary to the study of the contents of the Bible.

II. SURVEY.

- A. From the Latin "supervidere" signifying "to see over." (Super: over and Videre: to see).
 - 1. A general view; comprehensive study or examination. A scrutinizing or consideration.
 - 2. An over-all, sweeping view of the contents of each book in the Old and New Testaments with special emphasis upon the relationship each of the books sustains to the whole.
- B. We shall endeavor to unify the various books in the Old and New Testaments by emphasizing the dominant, central theme of the Bible: how that scheme is unfolded and presented in the Old Testament and fulfilled in the New.
 - 1. One cannot have a true understanding of the Old Testament without some knowledge of the New, nor, can one understand and correctly interpret the New apart from the Old.
 - 2. "The Old is by the New explained: the New is in the Old contained."
 - 3. "The New is in the Old concealed: the Old is by the New revealed."
- C. It is entirely possible for one to be familiar with the contents of the Bible and yet not have an understanding of its over-all message.
- D. There is, of course, great and lasting value in the studying of the Bible, book by book, section by section, chapter by chapter, paragraph by paragraph, verse by verse, phrase by phrase and word by word -- yet, a knowledge of the whole is absolutely indispensable to such a minute study.

Thus, this course strives to give the student, by introduction and survey, a working knowledge of God's redeeming love in His "scheme of redemption" as planned, required, and prepared in the Old Testament; as effected, shared, explained, and realized in the New, and, as everlastingly set forth in God's divine and wonderful revelation....
THE BIBLE.

A GENERAL INTRODUCTION TO THE COURSE

Here truly is a magnificent and amazing book, one of exceptional popularity even though it was completed almost nineteen hundred years ago. In fact:

I. THE BIBLE IS THE WORLD'S MOST POPULAR BOOK.

- A. Its dynamic appeal is seen in the fact that approximately 20,000,000 Bibles, New Testaments, and portions of the Bible are produced annually.
- B. Each year the Bible heads the list of "best sellers."
- C. Its magnetic influence has been exerted on man of all times, climes, and stations of life: read in the palatial mansions of kings and on the other hand in the tents and hovels of lowly begger-men.
- D. It is interesting to note that a large number of men of renown; great men in the eyes of the world, have spoken in glowing terms concerning this the gretest of all books.

II. STATEMENTS MADE ABOUT THE BIBLE BY NOTABLE MEN.

- A. Dr. William Lyon Phelps. "I thoroughly believe in a university education; but I believe a knowledge of the Bible without a college education is more valuable than a college course without the Bible."
- B. Charles Dickens. "The New Testament is the very best book that ever was or ever will be known in the world."
- C. Horace Greeley. "It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the groundwork of human freedom".
- D. Lord Tennyson. "Bible reading is an education in itself."
- E. Robert E. Lee. "In all my perplexities and distresses, the Bible has never failed to give me light and strength."
- F. Abraham Lincoln. "I believe the Bible is the best gift of God has ever given to man. All the good from the Saviour of the world is communicated to us through this book."
- G. U.S. Grant. "The Bible is the sheet-anchor of our liberties."
- H. Andrew Jackson. "That book, sir, is the rock on which our republic rests."
- I. George Washington. "It is impossible to rightly govern the world without God and the Bible."
- J. Queen Victoria. "That book accounts for the supremacy of England."
- K. Napoleon. "The Bible is no mere book, but a living creature, with a power that conquers all that oppose it."
- L. Patrick Henry. "The Bible is worth all other books which have ever been printed."
- M. Sir Winston Churchill. "We reject with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the people hung their essential social, moral and religious ordinances. We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest human beings with the most

- decisive leaps forward ever discernible in the human story. We remain unmoved by the tones of Professor Gradgrind and Doctor Dryasdust. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different to ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of the goings on of today. In the words of a forgotten work of Mr. Gladstone we rest with assurance upon 'the impregnable rock of Holy Scripture.' Let the men of science and learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man."
- N. W. E. Gladstone. "I have known ninety-five of the world's great men in my time, and of these eighty-seven were followers of the Bible." "The Bible is stamped with a Speciality of Origin, and an immeasurable distance separates it from all competitors."
- O. Thomas Huxley. "The Bible has been the Magna Charta of the poor and oppressed. The human race is not in a position to dispense with it."
- P. W. H. Seward. "The whole hope of human progress is suspended on the ever growing influence of the Bible."
- Q. John Ruskin. "Whatever merit there is in anything that I have written is simply due to the fact that when I was a child my mother daily read me a part of the Bible and daily made me learn a part of it by heart."
- R. Thomas Carlyle. "The Bible is the truest utterance that ever came by alphabetic letters from the soul of man, through which, as through a window divinely opened, all men can look into the stillness of eternity, and discern in glimpses their far-distant, long-forgotten home."
- S. John Quincy Adams. "So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society." "I have for many years made it a practice to read through the Bible once every year."
- T. Charles A. Dana. "The grand old Book still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the pages of the sacred word."
- U. Ferrar Fenton. "In the Hebro-Christian Scriptures we have the only key that unlocks the mystery of the universe to man, and the mystery of man to himself."
- V. Sir Isaac Newton. "There are more sure marks of authenticity in the Bible than in any profane history."
- W. Goethe. "Let mental culture go on advancing, let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires; beyond the elevation and moral culture of Christianity, as it shines forth in the Gospels, it will not go."

- X. Henry Van Dyke. "Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. It has woven itself into our dearest dreams; so that love, friendship, sympathy, devotion, memory, hope, put on the beautiful garments of its treasured speech. No man is poor or desolate who has this treasure for his own. When the landscape darkens, and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrad, 'Goodbye; we shall meet again;' and, confronted by that support, he goes toward the lonely pass as one who walks through darkness into light."
- Y. Sir William Herschel. "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures."
- Z. Let us direct our attention to a special group of men who have spent their lives in a study of law: men capable of examining evidence and determining truth.
 - 1. Sir William Blackstone. "An enactment is not a law when it conflicts with the law of God."
 - 2. Thomas W. Phillips (in 1892 he was elected to serve as a member of the U. S. Congress) wrote "The Church of Christ."
 - 3. Walter M. Chandler. (Member of the New York Bar Association) wrote two lengthy and masterful volumes on "The Trial of Jesus."
 - 4. Walter M. Chandler. "The Christian need have no fear of the results of scientific investigation of historical revelation and applied by the finest scholarship and the most superb intellects of earth, have spent all their stupendous and concentrated forces in the direction of the discovery of natural and historic facts that would confirm or destroy the Christian theory of things. And yet not one natural or historic fact has been discovered that seriously disturbs the testimony of the Evangelists or impairs the evidence of Christianity."
 - 5. Irwin H. Linton (Member of the Bar in the District of Columbia and a member of the Supreme Court of the U.S.A.) wrote "A Lawyer Examines the Bible." His work affirms the verbal and infallible inspiration of the Bible and attests that he has yet to see an infidel who has read any of the standard works on Christian evidences. (All who make such a study, sincerely, become believers in the Bible).
- AA. Daniel Webster. "If there is anything in my thoughts or style to commend, the credit is due to my parents instilling in me an early love of the Scriptures." "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."
- BB. Sir Walter Scott. When he lay on his death bed he asked a friend to read to him. The friend, scanning the 20,000 volumes in Scott's great library, asked, "What book would you like?" "Need you ask? There is but one book," was his reply.

From the foregoing, as well as many other such testimonies that could be given, we can readily see the important position the Bible occupies in the hearts of some of the world's most prominent men, and, the foundation it has given to our, and other countries.

Daily, thousands from all walks of life search its sacred pages to find help, solace and strength: seeking guidance that they might successfully meet the demands of life.

"This book contains the mind of God, the state of man, the way of salvation, the doom of sinners. Its doctrines are holy, its precepts are binding, its histories are true and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the travelers map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Here paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be open at the judgement and will be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents." -- Anonymous

Thus, it is but natural that we deliberately, prayerfully, and thoroughly set our hearts to the pleasurable task of learning more concerning the Word of God: the Sacred Scriptures -- THE BIBLE.

"....the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." II Tim. 3:15-17.

AN INTRODUCTION TO THE COURSE

I. STRUCTURE OF THE BIBLE.

A. Meaning of the term "Bible."

1. Comes from Greek word "Biblia."
 - a. This word designates the collection of Old and New Testament writings called Scriptures: God's revelation of Himself to man.
 - b. There are possibly many Bibles in the world (cf. Stoeger's Shooter's Bible) but only one that has its origin in God.
2. "Biblos" is the root form and means "the inner bark of the Papyrus."
3. Originally the word "Biblos" (Biblia) meant books but by the 13th century the neuter plural came to be regarded as a feminine singular and "The Books" by common consent became "The Book."

B. Scriptural names given to the Bible.

1. Matt. 5:17
2. Matt. 11:13
3. Matt. 21:42
4. Mk. 14:49
5. Lk. 16:16
6. Lk. 24:32, 44
7. Jno. 5:39
8. Jno. 10:34
9. Jno. 12:34
10. Jno. 15:25
11. Acts 13:15
12. Acts 18:24
13. Rom. 1:2
14. Rom. 3:2 (cf. Acts 7:38)
15. Rom. 5:13
16. I Cor. 14:21
17. II Tim. 3:15
18. Heb. 4:12
19. Heb. 5:12
20. I Pet. 4:11
21. II Pet. 3:16

C. Main divisions of the Bible.

1. The Bible is composed of 66 books divided into two main divisions called "Old" and "New Testament."
2. These two divisions have been in common usage since the close of the 2nd century.
3. The word "Testament" literally means "a will" coming from the Greek word "Diatheke," corresponding to the Hebrew word "Berith" meaning "a covenant."

D. Sub-divisions of the Bible and the books in each division.

1. In the compiling of the Old and New Testaments certain subdivisions and classifications of the books was immediately recognized.
2. Hebrew arrangement. (cf. Lk. 24:44).
3. Present-day arrangement.
 - a. Old Testament
 - b. New Testament

- E. Languages in which the Bible was originally written.
1. Old Testament: written almost entirely in the Hebrew language. (Ezra 4:8-6:18; Jer. 10:11; Dan. 2:4-7:28 being the notable exceptions). The exceptions were written in the Aramaic (sometimes called Chaldee) a related dialect which gradually displaced Hebrew as the spoken language of the Jews after the Exile.
 - a. The Hebrew language is one of a large group of dialects embraced under the term Semitic - from Shem, the oldest son of Noah.
 - 1* The Semitic languages include: Hebrew, Babylonian, Assyrian, Aramaic, Samaritan, Phoenician, Syriac, Punic (of Carthage), Ethiopic, and a few other dialects known only from monumental inscriptions.
 - 2* As a spoken language Hebrew was subject to certain Provincialisms as are all languages.
 - 3* As a written language (especially for sacred purposes) it remained comparatively unchanged from the time of Moses to the captivity. After the captivity it was considerably affected by intercourse with foreign peoples.
 - b. The Aramaic language was the speech of Aram (Padan-Aram) that part of Syria between the rivers Euphrates and Tigris. Being a trade language it went among nations and encroached upon the Hebrew in northern Palestine.
 - 1* It is sometimes called Chaldee, erroneously, because some have thought that the Jews brought it back with them from the captivity.
 - 2* There is nothing in the language, however, that would connect it with Chaldea.
 - c. In later times, two or three centuries before Christ, the Greek language threatened to displace both the Hebrew and the Aramaic in Palestine, however, this was prevented by a reaction brought about by the Rabbinic schools.
 2. New Testament: written entirely in the Koine Greek Language. (The vernacular Greek used the first three centuries B.C. and A.D.).
 - a. Koine: "common, the language used throughout the Greek world, from Syria to Gaul, during the Hellenistic and Roman periods; its spoken form consisted of colloquial Attic, supplemented by numerous Ionic words and some borrowings from other dialects: the New Testament is written in the Koine." Webster's New World Dictionary.
 - b. "As already indicated, the Greek of the New Testament is in the main just the vernacular Koine of the 1st century A.D., though Greek as used by men of ability and varying degrees of culture." "...the lingua franca of the Greek-Roman empire; the legacy of Alexander the Great's conquest of the East. This world-speech was at bottom the late Attic vernacular with dialectical and provincial influences. It was not a decaying tongue, but a virile speech admirably adapted to the service of the many peoples of the time." I.S.B.E. "Language of the N.T." vol. III

- c. An older school of thought was that the Greek of the New Testament was a "mixed Greek called Judaeo-Greek or Hellenistic--a dialect aptly described as 'Hebrew thought in Greek clothing.' " Cf. Smith's Bible Dictionary. However, more thorough study has revealed that "many of the seeming Hebraisms in the LXX and the New Testament were common idioms in the vernacular Koine....the bulk of the Hebraisms were falsely so termed, except in the case of translating Greek from the Hebrew or Aramaic or in "perfect" Hebraisms, genuine Greek usage made more common by reason of similarity to the Semitic idiom....in all important points it is the common Greek of the time and not a Hebraic Greek." I.S.B.E., "Language of the N.T." vol. III.
- F. Arrangement of Bible into Chapters and Verses.
 - 1. In all probability Cardinal Hugo (13th century) was the author of the chapter divisions in the Bible, though some ascribe the work to Lanfranc (died 1089) or to Stephen Langton, Archbishop of Canterbury (died 1228).
 - 2. The Jewish Masoretes wrote the Old Testament in verse form.
 - 3. Robert Stephens, a printer in Paris, gave verse divisions to the New Testament in the year 1551.
 - 4. Geneva Bible (1560): First Whole Bible Divided into Chapters and Verses.

II. CANON AND FORMATION OF THE BIBLE.

- A. "Canon" probably comes from the Greek word "Kanon" or from the Hebrew word "Kaneh," meaning originally "a measuring reed or rod."
 - 1. It came to mean a standard of measurement; and finally, that which had been measured.
 - 2. In religious terminology the word has reference to those books divinely inspired of God. (The term occurs in II Cor. 10:12-16 and Gal. 6:16).
 - 3. Athanasius, a Greek Father, was the first, in writing, to apply the term to the Holy Scriptures. (Circa 367 A.D.).
- B. Original Manuscripts.
 - 1. Old Testament
 - a. Written in Hebrew by a pen or pointed reed. (Jer.8:8).
 - b. In ink. (Jer. 36:18)
 - c. On skins prepared for writing rolled into a scroll. (Jer. 36:14-18; Ezek. 2:9; Zech. 5:1).
 - d. Only consonants were used originally. About seven centuries after the birth of Christ vowels were written into the text by the Masoretes (Masorites).
 - 2. New Testament
 - a. Written in the Koine Greek on papyrus.
 - b. Originally they were Uncials (Capital letters). The words were not separated. (The other type were Curives: a small running hand that came into being about the 9th century and gradually replaced the Uncials).
 - 3. As the originals were worn they had to be replaced with copies. (Today the copies are generally referred to as manuscripts, MSS, with the realization that the originals no longer exist).
 - 4. The originals, and more ancient copies, in times past were deliberately destroyed by the Jews in a most reverent manner.

- a. In every synagogue there was a large wooden box called "Genuzim" or "Gheniza" where the old, worn manuscripts were placed.
- b. When full the Gheniza's contents were buried or burned.
- C. Old Testament Manuscripts. (Authentic copies of the Originals).
 - 1. At present there are more than 4,000 such manuscripts or copies.
 - 2. In the Old Testament itself there are many references of the progress made toward collecting all the various manuscripts, or scriptures, into one book.
 - a. Ex. 24:7; 40:20.
 - b. Deut. 31:9; 24-26.
 - c. Josh. 1:7-8; 8:34, 31; 23:6; 24:26.
 - d. I Kgs. 2:3; 8:9.
 - e. II Kgs. 11:12; 14:6; 22:8-13.
 - f. II Chron. 17:9; 25:4; 34:14 30-31; 35:12.
 - g. Ezra 6:18; 7:6.
 - h. Neh. 8:1-3, 8-15, 18; 9:3; 13:1-3.
 - i. Ps. 40:7.
 - j. Prov. 25:1.
 - k. Isa. 29:18; 34:16.
 - l. Dan. 9:2.
 - m. Zech. 7:12.
 - 3. It is generally agreed that after the Captivity, in 457 B.C., Ezra collected all the books into one book, with the exception of Nehemiah and Malachi which were written after his time.
 - 4. Giuseppe Flavio (Josephus), the Jewish Historian, 38-97 A.D., mentioned and quoted directly from all the Old Testament books with the exception of Job, Proverbs, Ecclesiastes, and Song of Solomon. (These four were not mentioned because they did not furnish any material for his specific work).
 - a. He also declared that since the death of Artaxerxes (424 B.C.) "no one has dared, up to his day, to add anything to them, to take anything from them, or to make any change in them."
 - b. Where does this leave the Apocryphal Books accepted by the Catholics?
 - 5. By New Testament times the Old Testament was viewed as a unity. (II Cor. 3:14).
- D. New Testament Manuscripts.
 - 1. At present there are more than 2,000 such Greek manuscripts or copies.
 - 2. At the close of the 3rd century Constantine ordered 50 copies of the Bible to be made. Scholars are certain that at least two of these copies are now in existence.
 - 3. The most complete and outstanding manuscripts available today are as follows.
 - a. Codex Vaticanus. (3rd century).
 - b. Codex Sinaiticus. (3rd century).
 - c. Codex Alexandrius. (4th century).
 - d. The Palimpsest. (5th century).
 - 4. Variations in the New Testament manuscripts are seen, but, they do not constitute a one thousandth part of the whole.
- E. The Versions. (Translations of the manuscripts into other languages).

1. Their importance.
 - a. Some greatly antedate the oldest of our present manuscripts.
 - b. They were used in determining the original text of the Bible.
 - c. They verify the manuscripts.
 - d. They were the Bibles of the early Christians.
 2. Septuagint (Alexandrian).
 3. Peshito Syriac.
 4. Syriac.
 5. Coptic.
 6. Old Latin.
 7. Armenian.
 8. Gothic.
 9. Latin Vulgate.
 10. The English Translations or versions.
 - a. Wycliffe's
 - b. Tyndale's
 - c. Coverdale's
 - d. Roger's
 - e. Matthew's
 - f. The Great Bible
 - g. The Geneva Bible
 - h. The Bishop's Bible
 - i. Rheims (Douay)
 - j. Authorized (King James)
 - k. The English Revised.
 - l. The American Standard.
 - m. The Revised Standard
 - n. Other recent American versions.
- F. Early quotations from the Bible.
1. The early "Church Fathers" were continually quoting from the Bible in their writings: Many of these writers doubtless had access to the original manuscripts.
 2. Harry Rimmer in "A syllabus of Bible Study," page 5, said that he had found that all but eleven verses of the New Testament had been quoted by the "Fathers."
- G. The Apocryphal Books.
1. "Apocryphal" comes from the Greek word "Apokruphos" meaning: "Hidden, concealed," and later, "obscure, recondite," or, "of unknown origin."
 2. The Roman Catholic Church, through the Council of Trent (1546) declared the following books to be canonical.
 - a. I Esdras.
 - b. II Esdras.
 - c. Tobit.
 - d. Judith.
 - e. The Wisdom of Solomon.
 - f. Ecclesiasticus. (The Wisdom of Jesus, the Son of Sirach).
 - g. Baruch.
 - h. The Prayer of Manasses.
 - i. I Maccabees.
 - j. II Maccabees.
 - k. The Rest of Esther. (Added to Esther).
 - l. The History of Susanna.
 - m. The Song of the Three Holy Children.
 - n. Bel and the Dragon. (Added to Daniel).

3. Reasons for rejecting these books.
 - a. Some of the authors deliberately disclaimed inspiration.
 - 1* Prologue to the Wisdom of Jesus, the Son of Sirach.
 - 2* II Macabees 2:23; 15:38.
 - b. They are not found in the original Hebrew Old Testament.
 - c. They are never quoted by our Lord.
 - d. Nor are they quoted anywhere in the New Testament.
 - e. Further, the quality is greatly inferior to the canonical books.
4. There is one question that might disturb our reasoning concerning these books.
 - a. How can we account for these books being read in the early churches?
 - b. "As therefore the Church reads the books of Judith, Tobit, and Macabees but does not receive them among the canonical Scriptures, so it also reads these two Volumes (Wisdom of Solomon, and Wisdom of Jesus, the Son of Sirach) for the edification of the people, but not for authority to prove the doctrines of religion."
--Josephus.

III. INSPIRATION OF THE BIBLE.

- A. Basically there are two approaches to Biblical inspiration.
 1. Liberal.
 2. Conservative.
- B. Biblical claim to inspiration.

1. Ex. 20:1	21. Rom. 9:17
2. II Sam. 23:2	22. I Cor. 2:4-16
3. Isa. 8:20	23. I Cor. 6:16
4. Mal. 4:4	24. I Cor. 9:10
5. Matt. 1:22	25. I Cor. 14:37
6. Lk. 24:44	26. Gal. 1:11-12
7. Jno. 1:23	27. Gal. 3:8, 16, 22
8. Jno. 5:39	28. Gal. 4:30
9. Jno. 10:34-35	29. I Thess. 1:5
10. Jno. 14:26	30. I Thess. 2:13
11. Jno. 16:13	31. II Tim. 3:16
12. Jno. 19:36-37	32. Heb. 1:1-2
13. Jno. 20:9	33. Heb. 3:7
14. Acts 1:16	34. Heb. 9:8
15. Acts 7:38	35. Heb. 10:15
16. Acts 13:34	36. II Pet. 1:20-21
17. Rom. 1:2	37. II Pet. 3:16
18. Rom. 3:2	38. I Jno. 4:6
19. Rom. 4:23-24	39. II Jno. 9
20. Rom. 9:17	40. Rev. 22:18-19
- C. Further proof of Biblical inspiration.
 1. The Testimony of Jesus.
 2. Unity of the books and their contents.
 3. Prophecy and its fulfillment.
 4. Archaeological research.
 5. Corroborating testimony of true science.
 6. Superiority of its teachings; its effects on the individual man and the world in general.
 7. Indestructibility; its victory over all attacks.
- D. Let us affirm, therefore, that the unique criteria of canonicity is inspiration. Once having established and accepted the inspiration of the holy Scriptures we could not possibly conceive

of God, in His providence, allowing these sacred books to be transmitted to man in a state of impurity and incompleteness of content.

IV. INTERPRETATION OF THE BIBLE.

A. This phase of study is generally presented under one of three classifications.

1. Hermeneutics: from the Greek "Hermeneuein" () signifying "the science of interpretation." Hermes was the messenger of the gods and the interpreter of Zeus (Greek) in Greek mythology.
2. Exegesis: from the Greek "Exegeisthia" () signifying "to lead out, explain, show the way."
3. Interpretation: from the Latin "Interpretari" signifying "to explain, give understanding," (Inter: between, and, Pretari: agent).

B. Importance attached to this study.

1. Only through a proper understanding of the Scriptures can we reap the treasure and the blessings offered therein.

- a. Ps. 19:8, 11
- b. Ps. 119:11, 25, 28, 42, 50, 58, 65, 76, 81-82, 105, 107, 111, 130, 133, 154, 169, 171.
- c. Prov. 6:23.
- d. Jno. 20:30-31.
- e. Acts 20:32
- f. Rom. 7:7
- g. Rom. 10:17
- h. Rom. 15:4
- i. I Cor. 10:11
- j. I Thess. 2:13
- k. I Tim. 2:15
- l. II Tim. 3:16-17
- m. II Pet. 1:2-4, 19

2. Misunderstandings have fostered division in the religious world, and infidelity.

- a. Jno. 17:20-21.
- b. I Cor. 1:10.

C. A Basic Approach.

1. Lk. 24:27

a. Christ is the key that unlocks the Word of God: He is the basis for, and the conclusion to, the Scriptures; offering aid to His disciples in understanding. (Jno. 5:39-40).

b. Each Scripture must be considered in relation to Christ, and, Christ in the Scriptures must be considered in relation to the whole Bible.

c. The Scriptures can best be understood by those in spiritual fellowship with Christ.

2. II Pet. 1:20-21. (The Bible is its own best dictionary: God's interpretation is inspired whereas man's is not).

D. Various methods of hermeneutics.

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| 1. Mystical. | 5. Rationalistic. |
| 2. Allegorical. | 6. Apologetic. |
| 3. Spiritual. | 7. Dogmatic. |
| 4. Hierarchical. | 8. Literal. |
| | 9. Inductive & deductive. |

E. Fundamental and essential rules for correct Bible interpretation.

1. Read the entire Bible: learn its over-all tenor.

2. Read the individual book under consideration at one sitting; learn the spirit of the book and its human author. Ask the following questions:
 - a. Who is its human author?
 - b. To whom was the book written?
 - c. Of whom was it written?
 - d. What is its purpose or design; why was it written?
 - e. What is its historical and chronological setting; when was the book written?
 - f. Where was the author when he wrote the book?
3. Make an outline of the book.
4. Read the section or division of the book in which the particular subject under consideration is found.
5. Read the chapter.
6. Read the verse or verses.
 - a. Always consider the verse in light of its context.
 - b. The verse must never be interpreted so that it conflicts with other plain and emphatic passages of scripture.
 - c. Notice the grammar; tense; mood; voice are all important.
 - d. Is the language figurative?
 - e. Is it parallelistic?
 - f. To what other Scriptures is the verse parallel?
7. Exercise Good Common Sense.
- F. Miscellaneous information helpful to correct interpretation.
 1. Lands: a territory estimated at 3,000 miles (east to west) in width and 2,800 miles (north to south) in depth; including parts of Asia, Africa and Europe.

a. Mesopotamia.	a. Parthia
b. Madai.	b. Assyria
c. Elam	c. Decapolis
d. Shinar	d. Galilee
e. Chaldea	e. Philistia
f. Edom	f. Indumaea
g. Syria	g. Peraea
h. Gilead	h. Media
i. Egypt	i. Cush
j. Goshen	j. Libya
k. Wilderness of Paran	k. Babylonia
l. Moab	l. Achaia
m. Bashan	m. Greece
n. Midian	n. Italy
o. Ammon	o. Rome
p. Wilderness of Sin	p. Macedonia
q. Wilderness of Zin	q. Bithynia
r. Sharon	r. Phrygia
s. Canaan	s. Pamphylia
t. Arabia	t. Galatia
u. Zobah	u. Cappadocia
v. Argob	v. Cilicia
w. Phoenicia	w. Asia
x. Samaria	x. Armenia
y. Judaea	y. Palestine
z. Persia	
 2. Mountains.

- a. Sinai
 - b. Nebo
 - c. Carmel
 - d. Pisgah
 - e. Lebanon
 - 3. Cities.
 - a. Jerusalem
 - b. Bethlehem
 - c. Nazareth
 - d. Capernaum
 - e. Caesarea
 - f. Damascus
 - g. Antioch
 - h. Memphis
 - i. Nineveh
 - j. Babylon
 - k. Noph
 - l. Pergamos
 - 4. Seas.
 - a. Red.
 - b. Mediterranean
 - c. Dead
 - d. Salt
 - e. Sea of the Plain
 - 5. Rivers.
 - a. The Great River
 - b. Nile
 - c. Tigris
 - 6. Islands.
 - a. Cyprus
 - b. Crete
 - c. Melita
 - d. Sicily
 - 7. Ethnology.
 - a. Egyptians
 - b. Chaldeans
 - c. Canaanites
 - d. Cushites
 - e. Philistines
 - f. Edomites
 - g. Midianites
 - h. Amelakites
 - 8. Dispensations. (Latin "Dispensare" signifying: "a giving out, the system by which anything is administered, the ordering of events under divine authority." Dis: out, and, Pendere: to weigh).
 - 9. Periods of Old Testament history #1.
 - 10. Periods of Old Testament history #2.
 - 11. Periods of New Testament history.
 - 12. That pertaining to the Jews.
 - a. Calender
 - b. Weights and measures
 - c. Places of worship
 - d. Sabbaths
 - e. Feasts
 - f. Offerings
 - g. Sects
- f. Olives
 - g. Tabor
 - h. Hermon
 - i. Calvary
 - m. Thyatira
 - n. Colossee
 - o. Troas
 - p. Miletus
 - q. Sardis
 - r. Philadelphia
 - s. Ephesus
 - t. Laodicea
 - u. Thessalonica
 - v. Philippi
 - w. Athens
 - x. Corinth
 - z. Rome
 - f. Tiberias
 - g. Galilee
 - h. Waters of Merom (Huleh).
 - i. Black
 - j. Caspian
 - d. Euphrates
 - e. Jordan
 - e. Patmos
 - f. Chios
 - g. Rhodes
 - i. Moabites
 - j. Ammonites
 - k. Syrians
 - l. Assyrians
 - m. Babylonians
 - n. Medo-Persians
 - o. Grecians
 - p. Romans

- G: Special vocabulary. (Words with which we often come in contact when reading the Bible or other books pertaining to the Bible)
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| 1. Introduction | 57. Hagiographa |
| 2. Survey | 58. Dispensation |
| 3. Scripture | 59. Interpolation |
| 4. Testament | 60. Decalogue |
| 5. Covenant | 61. Canticles |
| 6. Bible | 62. Talmud |
| 7. Theology | 63. Targum |
| 8. Ethnology | 64. Massoretes (Massorites) |
| 9. Philology | 65. Didactic |
| 10. Mythology | 66. Synoptic |
| 11. Eschatology | 67. Prophet (Prophecy, Prophecy) |
| 12. Typology | 68. Rabbi (Rabbinic) |
| 13. Etymology | 69. Translate |
| 14. Chronology | 70. Lexicon |
| 15. Soteriology | 71. Interlinear |
| 16. Archaeology | 72. Patriarchal |
| 17. Paleontology | 73. Hierarchal |
| 18. Doxology | 74. Hypothetical |
| 19. Apology | 75. Authority |
| 20. Analogy | 76. Inherent |
| 21. Philosophy | 77. Delegated |
| 22. Tradition | 78. Seminar |
| 23. Diet | 79. Syllabus |
| 24. Divine (Divinity) | 80. Inference |
| 25. Text (Textual) | 81. Syllogism |
| 26. Criticism | 82. Synopsis |
| 27. Dogma (Dogmatics) | 83. Syntax |
| 28. Hermeneutics | 84. Synonym |
| 29. Plenary | 85. Systematic |
| 30. Verbal | 86. Analytic |
| 31. Inspiration | 87. Probation |
| 32. Interpretation | 88. Rational |
| 33. Epistle | 89. Pre, Post, Pro, Anti, Ante |
| 34. Orthodoxy | 90. Diluvian |
| 35. Heterodoxy | 91. Septuagint |
| 36. Apocalypse | 92. Wit |
| 37. Apocrypha | 93. LXX |
| 38. Pentateuch | 94. Scheme |
| 39. Biography | 95. Allegory |
| 40. Manuscript | 96. Symbol |
| 41. Papyrus | 97. Similitude |
| 42. Vellum | 98. Simile |
| 43. MSS | 99. Metaphor |
| 44. Uncial | 100. Sanhedrin |
| 45. Cursive | 101. Priest |
| 46. Koine | 102. Version |
| 47. Semitic | 103. Transfiguration |
| 48. Vernacular | 104. Transform |
| 49. Vulgar | 105. Transgress |
| 50. Worship | 106. Trespass |
| 51. Religion | 107. Iniquity |
| 52. Dialect | 108. Sin |
| 53. Parable | 109. Infidelity |
| 54. Parallel | 110. Apostate (Apostasy) |
| 55. Torah | 111. Personification |
| 56. Exegesis (Eisegesis) | 112. Anathema |

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| 113. Alpha | 138. Amen |
| 114. Omega | 139. Corban |
| 115. Tartarus | 140. Aceldama |
| 116. Sheol | 141. Abba |
| 117. Hades | 142. Lord |
| 118. Hell | 143. Eminent |
| 119. Pentecost | 144. Repent |
| 120. Sabbath | 145. Hallelujah |
| 121. Canon | 146. Centurian |
| 122. Church | 147. Legion |
| 123. Proverb | 148. Cubit |
| 124. Fable | 149. Selah |
| 125. Propitiation | 150. Praetorium |
| 126. Atonement | 151. Score |
| 127. Sanctification | 152. Homilectics |
| 128. Justification | 153. Millenium |
| 129. Redemption | 154. Raca |
| 130. Intercession | 155. Predestine |
| 131. Confession | 156. Foreordain |
| 132. Holy | 157. Messiah |
| 133. Grace | 158. Christ |
| 134. Vicarious | 159. Charity |
| 135. Gospel | 160. Fellowship |
| 136. Doctrine | 161. Perfect |
| 137. Sect | 162. Jesus |
| | 163. Virtue |
| | 164. Hosanna |

H. External helps toward understanding.

1. Bible.
2. Various other translations, versions.
3. Reference works; commentaries, encyclopedias, concordance, dictionaries, atlas, lexicon.
4. Well lit room.
5. Quietude.

J. Characteristics of a true Bible student.

1. Explicit faith in the Bible as the inspired, infallibly correct and perfect word of God.
2. Pure motives.
3. Pure life.
4. Prayerful. (Jas. 1:5)
5. Humble: recognizes ignorance; has a thirsting, seeking, searching, inquisitive mind for Bible knowledge.
6. Expects to learn, know, and understand.
7. A free thinker, (Open-minded. Employs mental industry; is not afraid to discard and start over).
8. Patient.
9. Courageous.
 - a. Sometimes it is costly to learn new truths.
 - b. Phil. 3:4-10.
10. Keeps a definite goal in mind.
 - a. Phil. 3:13-14.
 - b. II Pet. 1:4 (Cf. Gen. 1:26 "Image").

THE BIBLE'S PREDOMINANT THEME.

A. The redemption of man by the grace of God through His Son Jesus the Christ. (Cf. Jno. 3:16).

1. Redemption Planned. (Gen. 1:2:).
2. Redemption Required. (Gen. 3:-11:26).

3. Redemption Prepared. (Gen. 11:27-Mal.).
 4. Redemption Effected. (Matt.-Jno.).
 5. Redemption Shared. (Acts).
 6. Redemption Explained (Rom.-Jude).
 7. Redemption Realized. (Rev.)
- B. This theme is emphatically set forth in His covenants with man.
1. Adam
 2. Abraham
 3. Mt. Sinai; Israel.
 4. Calvary: all mankind by Christ.
- C. God and man become co-workers in effecting this theme.